THE

THEOSOPHICAL FORUM

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QUESTIONS AND ANSWERS.

QUESTION 114.

What is the real mission of the Theosophical Society?

E. T. H.—The real mission of the T. S. is to help forward the evolution of the race. This is a general answer. A more definite reply can only be partial, for it must depend upon the changing aspects of the movement and also upon the point of view. It is safe to say, however, that while the work of the T. S. is designed to affect the thought of the world, and has succeeded in doing so, its chief purpose has been to affect the lives of individuals, gradually constituting in this way a true nucleus of a universal brotherhood. The individual members of the Society have been repeatedly tested on questions of principle, though these tests have necessarily arisen from personal activities—revolving around the deeds or misdeeds of prominent members. These tests have afforded an almost continuous moral and mental "examination," deciding the extent to which the individual member has grasped the philosophy and has appreciated the objects of the Society. There have been inevitable divisions as a result of this process of elimination. It should be remembered, however, that in any division it is not only important to be on the right side of the fence, but *to be right in oneself when there.* Many "right" people are in wrong divisions, owing to lack of information or other causes. Probably the reverse is also true. Time will rectify this, and doubtless other tests await us—await all

the existing divisions of the movement. But these we need not anticipate. Our present duty alone concerns us, and that is to continue the work which lies nearest to us to be done, hindering no one who professes a desire to promote the cause of brotherhood, minding our own business in word and deed and thought, avoiding in the same way the business of other people. Evil cannot be abolished by the exposure of evil, but by the proclamation and exemplification of good. To prove others wrong will never prove us right; still less will it make us right. If we *are* right, in fact and in principle, all the rest will follow of its own accord. We have our work cut out for us!

J. D. B.—"The three objects" formulated when the T. S. was first formed in 1875 have often been dwelt upon in our literature and explained over and over again. These objects refer respectively to ethics, science, and philosophy. The basis of ethics which is to determine conduct and right action is placed first. The second and third objects give as a result the science of life and the philosophy of Cosmos. If conduct is to be right, and just, and rest upon a permanent basis, the nature origin and destiny of man must be shown in relation to the science of all life and the cosmic philosophy. Thus the three phases in the activity of man are coordinated, harmonized. To do this is the real mission of the T. S. The T. S. is thus in its highest and best sense an *Educator*, first of its members, and they of the world. The true knowledge called Theosophy had long been lost to the world. H. P. B. restored it and it is the real mission of the T. S. to keep it alive and promulgate it. Hence H. P. B. said in her letter to the Chicago Convention in 1888: "We are the friends of those who exercise practical charity. * * * But, in our quality of Theosophists we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do." * * * "The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity." * * * The T. S. was not designed to be a school of philosophy, or a hall of occultism, nor yet a philanthropic society alone, but everywhere, and at all times *in* the T. S. and amongst intelligent and earnest Theosophists *as such*, these three departments or objects are to be combined and harmonized. One may work for brotherhood and be a philanthropist without in any sense being a Theosophist. Gen. Booth and his followers are undoubtedly philanthropists, yet no one would think

of calling them Theosophists. Brotherhood is not the whole of Theosophy, and there is not the slightest sense in imagining that it can take the place of Theosophy, though no true Theosophist denies or ignores brotherhood. It is his beginning, the foundation wall of his conduct and character, upon which, by science and philosophy, he is to rear the temple of Knowledge and Power. To undertake to make of the T. S. a rival of the Salvation Army is to destroy it: to make of it a School of Philosophy is to fossilize it: to make of it a Hall of Occultism is to lead to "witchcraft" and end in disgrace. But to keep constantly in mind all three of the objects and to pursue them jointly and consistently, is to make of the T. S. the grandest *Educator* known to man, and to carry it into the next century and on to *1975*. Very few even in the T. S. seem really to know the meaning of the terms Theosophy and Theosophist. They are no more synonymous with Brotherhood and Philanthropist, than with many another term for charity and good works. A genuine Theosophist is no more a "blockhead" than he is a selfish egotist.

The real mission of the T. S. is to furnish a body of knowledge that solves every problem of life, and the mission of the Theosophist is; first, to apprehend this knowledge; second, to make it the basis of his conduct and character; and third, to keep it before the world and induce and assist others to understand it and act upon it.

THE ORIENTAL DEPARTMENT.

Edited by Charles Johnston.

THE LORD OF THE THREE WORLDS.

"All this, verily, is the Eternal; let him draw near to it in the silence, as gleaming through all the world.

"Man, verily, is formed of Will; as a man's Will is, in this world, so, verily, he himself becomes; and going forth from the world, he is what he has willed; therefore let him follow his Will.

"Formed of mind, bodied in Life, shining like the sun, willing the real, robed in shining ether,—doing all things, desiring all things, savoring all things, tasting all things, embracing all that is, silent, unsorrowing;—this is my Soul, in the heart within, smaller than a grain of rye, than a grain of barley, than a grain of mustard-seed, than a grain of rice, or a rice-grain's kernel;

"This is my Soul, in the heart within, mightier than the earth, mightier than the firmament, mightier than heaven, mightier than all these worlds.

"Doing all things, desiring all things, savoring all things, tasting all things, embracing all that is, silent, unsorrowing;—this is my Soul in the heart within. When I go forth hence, this shall I become. Who has become this, doubts no more."

(Chhandogya Upanishad, III, 14.)

I think we may begin by heartily congratulating all who have thereto contributed, on having reached a result, after twenty-three years' work, and gained a victory, the like of which the world has not seen for centuries,—perhaps for ages.

It is well worth while to consider a little wherein that victory consists.

One has heard good people, during these stormy years, express, with sighs, a deep regret for all our turmoils, and a devout longing that we might have peace, balmy peace. The lords of life who arranged these things, must have smiled,—an inscrutable eastern smile,—knowing well that the turmoil was the work; that all these shocks and storms and stresses were the very heart of the whole matter, the essential part of the educational process; the very end and aim for which they were working. The lords of life have little taste for peace, balmy peace.

And after the prodigious shaking which we have gone through, where are we shaken to? what has come of it all?

First, this: We all,—that is, all the survivors,—have come to hold a very real belief in the Occult World,—to use a fine old phrase that has many excellent associations. We got our training in the Old Lady's days, and through her temperament and genius. For without the Occult World, Mme. Blavatsky was simply unintelligible, and more than that, exasperating. And she greatly exasperated all who came across her, unless they succeeded in gaining some hold of the Occult World, and some insight into it, and thereby, into her also. One simply could not know Mme. Blavatsky without getting one's mind full of adepts and initiations, and reincarnations, and elementals, and mysteries, whether lost or found. These things were the air she breathed, and made you breathe, or smother. One had the feeling, in her presence, that it was quite unfashionable not to have been initiated,—like wearing a hat of a by-gone day, in a well-dressed crowd. So she gave you

the sense of the Occult World,—the other half of things, and more than half; and reduced to due humility this self-assertive world we are all so fond of. And the other people got wildly exasperated, and fell upon her and multiplied epithets exceedingly, and that was the first glorious row, grim enough as it looked at the time, to all who had the pleasure of taking part in it. And all who survived found that they had a very real and solid belief in the Occult World, though perhaps no quite clear understanding as to what kind of world it might be. And this belief was not a matter of logic or reason at all;—logic and reason really count for so very little in life; it was a matter of character, of will, automatic, involuntary, —a solid reality. People say they believe this or that; but it is character that really counts. They act as they must act; as their will is, to that they go.

Then came the second great row, not equal at all in stress to the first, but yet very full of power and light—for the survivors. This time it was a question of principle,—was the Occult World thus or thus? Or, in other words, am I justified in judging and condemning any person whatever, under any circumstances whatever? And this brings in the question of what is called "brotherhood," the matter that was really tried, during that second time of storm. And as people talk so much of this brotherhood, one may well make at least an attempt to define it. For brotherhood is like the Self in the *Bhagavad Gita:* "Some talk of it as wonderful, some behold it as wonderful, some hear it as wonderful,—but even hearing it, no one knows what it is."

That is like brotherhood. No one seems to know what it is. It seems to be something like this. Having got some sense of the Occult World, we begin to look at life, in the light of it, and to see the mysterious side of life turning up in all sorts of unexpected quarters. We used to look at people as things outside ourselves, not in any sense a part of us; whom we had to profit by, or suffer by, as the case might be; but always in relation to ourselves. But, with the sense of the occult in life, we begin to get a sense of the occult in people. We begin to feel a second element in them, besides their relation to our own profit and loss. We begin to get a glimpse of their individual selves. It may seem a small thing to say this, but it is not really a small thing. On the contrary, it is the greatest thing possible, excepting only one thing. And most people are born, get married, and die, without ever getting a glimpse of any individual life of anyone whatever, beyond their particular selves. To touch the life of another person, really and

consciously, is the rarest thing in this cloud-wrapped world. We all live in a maze of mirrors, and even when we look into each others' eyes we see—ourselves. So with the sense of the Occult, came the revelation; the sense of the individual life of other people, in whatever small and limited degree. And the moment when you first feel the life of another, as vividly as if it were a part of your own consciousness,—that moment is the beginning of an epoch. You realize that the life of each is as interesting to him, as important to him, as much his own possession, as your life is for you. And from that time forth, it becomes inherently impossible to judge or condemn anyone whatever for anything whatever. The thing is a part of his life; his life is his own possession, and there is an end of it. This is not the doctrine of non-resistance. On the contrary. It may be a man's Karma to do something I greatly resent. That is his affair, and I do not dream of condeming him. It may be my Karma to club him for doing it. That is my affair, and he should not dream of condemning me. But the truth is, once, after all the ages, we begin to get a real sense of the fact that other people have souls,—have real lives that can touch our consciousness,—that moment all talk of condemning, and judging, and all the rest of it, becomes out of date. We have entered a new epoch. As Paul would say, we are not under the Law; we are under Grace. And there is no use saying, or pretending, or wishing, to have reached this insight. It is a question of fact. Either we have, or we have not. And as our will is, so shall we act, no matter what we believe our convictions to be. And the second great storm brought out that sense of things. Those who had the intuition went one way; those who had not, went the other way. And all judgments and condemnations were ludicrously irrelevant, as they always are. So we took our second step in the Occult World. We "gained the human world" and the fulfilment of our desires. And we might indeed spend a series of ages very beneficially in working out that part of our lesson, as indeed we are likely to do. For the problem is, to touch the souls of all other people, in an inward and intimate way, until they are as vivid for us as our own. And then I trust we shall have found a better word to express the result than "brotherhood,"—a term rather stale, and fallen into bad repute.

Now there comes another question to be tried. When we have gained some sense of the Occult World,—when we have consented, that is, to live for our souls, as well as for our bodies,—and when we have further opened the doors of our souls, just a little, so that we get faint glimpses of other people, and see that they have souls

too,—there comes another matter to be decided. Are we going to get carried away by the genius of other people, and follow after what we see in their souls? or are we going to hold a balance between our souls and theirs, giving due allowance to each? And this question brings us to the third world. For, if we are to find a true balance, we can only do it in one way. The matter seems to be something like this. We all have our desires, and our fancies, and our hopes, and our fears. And we might well spend an age in watching these things in each other, and find great entertainment therein. But there is more of us than our desires, our hopes, our fears. There is the Will in us; the Genius; the common Power, which possesses us all, rather than is possessed by us. And this Will in us has this quality: whereas our desires may contradict each other, and bring us into conflict with each other, our wills never contradict each other, and they never imitate each other. Thus: all true poetry is the work of the Genius, the Will, above the man's desires. And all true poets have united in singing one great poem, the song of man. There is no contradition; no imitation; no repetition. There is absolute originality throughout, yet perfect oneness of design. And thus the Will works through our lives. Each of us has an inner power, a genius, a gift; something that never was before, nor shall be again. Something spheral and infinite and immortal. And for that, we live. The whole purpose of our lives is to draw that genius forth through ourselves, and thereby to be ourselves. And I do not mean a poetic gift, or any artistic production of any kind, but something quite different, and much more vital: namely, that each of us has a gift for dealing in a certain way with all other souls; for standing in a certain relation to them; for affecting them by our wills; for touching them and being touched by them; and this gift is singular, and peculiar to each of us. It has never been anticipated, and will never be repeated. Now the question comes: have we the courage to be ourselves?—to stand by our gift, our own revelation?

If we have not come to feel any such gift, it is no matter. There are all the ages before us. There is plenty of time. But having once felt it we are either to have the courage to stand by it, or we are going to go under. Again, it is a question of fact, to be tried as such, and not of convictions, or of what people say that they believe. There is this to be added: the sense of one's own genius, of one's own will, carries with it the sense of immortality, of dawning omnipotence, for the will is at one with the Will universal; and is thereby different from the desires. So that to feel

one's own genius, one's own will, one's own Self, is to become immortal; to become lord of the third world.

And the third great storm in our sea decided that. Either we elected each to stand by his own genius, or we did not. And to criticise, and to judge, and to condemn, and to recriminate, are ludicrously irrelevant; they simply have nothing at all to do with the question at issue; nothing at all to do with the Occult World; but belong wholly to the region of desire and fear, and general cussedness, in which one side of us will still linger through long, glad, enjoyable ages. It is curious, but it is absolutely true, that while we condemn each other, we remain wholly unconscious of each other. The moment we reach the first real consciousness of each other, of each others' lives and souls, that moment we become wholly incapable of condemning at all. Life looks so different after that.

So the survivors have become conscious of three things: first, of their own souls; then of other peoples' souls; then of the universal Soul, manifested in themselves, as in others. And that is our victory, and it is one worth cheering over, for long ages to come.

And to become conscious of these three things is to make a certain very definite attainment in Occultism,—to begin, at least, to hold lordship over the three worlds. And that attainment, our twenty odd years of storm and stress have brought. A certain very definite attainment in Occultism. That is the first part of the victory, on gaining which we tender our humble congratulations to the lords of life. But that is not all. We have further the fact that this attainment has been reached by a number of people together,—fighting together, very often, it may be; but that only promotes good feeling. The point is, that a number of people, knowing each other, are more or less clearly conscious that they have all reached this definite attainment in Occultism, and have reached it together. A further tender of congratulation to the lords of life,—again most humbly offered. Nor is this yet all.

We have further done this in the midst of the working world, in the eye of day, amongst the great crowd of humanity; not in monastic cells, or out of the way corners of jungle or hill, but "right here," in the world of day. And, so far as I have heard, not one of us has been crucified, or made to drink the hemlock, or burned at the stake. If one were allowed to nominate the aspirants for martyrdom, one might be disposed to regret this. But let that pass. The point is, that no one of the band of the elect of the ages

has missed a meal, as a punishment for his faith. So let no one talk of terrible persecution. Thus the third element of our victory. We are yet in the world, mildly tolerated by the world, and with all our knowledge, and holding that knowledge in common.

Now that a number of people should make this attainment in Occultism,—namely, to become conscious of their own souls, their neighbors' souls, and the universal Soul over all; that they should make this attainment in common, and make it in the world;—this is a threefold victory, the like of which has not been seen for ages, and on which we sincerely congratulate the lords of life, and as sincerely congratulate ourselves. The cosmic gods may rest a while on their oars and smoke the cosmic pipe of contentment, and bask in the Central Sun, and contemplate, and generally have a good time, on the strength of all this. The Masters in occult arts may take a holiday, conscious that they have earned it, and enjoy their sweet repose. And so, for a while, may we; and let the deep contentment of our peace steal in upon us, and feel the great quietness, and serenity, and eternal youngness of real life. Such peace may be ours, for a while, at least, till the voice arises in the silence, saying: "It is not well. You have reaped, now must you sow."

For it is but natural to think that such great attainments as we have seen ourselves to possess, carry with them certain responsibilities,—or shall we be sanctimonious, and say 'certain sweet privileges'?—but of these responsibilities, more anon.

SUBJECTS FOR DISCUSSION.

FOR THE USE OF BRANCHES.

The following subjects are supplied as being suitable for discussion at branch meetings. They are by various students who have had experience in conducting such meetings. It should be clearly understood that statements made herein are *suggestions for discussion*, are not official, nor in any way authoritative. Similar outlines will be gladly received by the editor, who reserves the right to make such alterations in their construction as may seem advisable.—EDITOR.

BRAHMANISM.

Prevalent form of belief in India. Its great antiquity. Possibility of its having been brought from ancient Egypt? The four casts of India; the Brahmin, the Kshatriya, the Vaisya, and the Sudra. The four orders of Brahmins: the student, the householder, the anchorite, and the Sannyasi.

The ten-fold Dharma of Brahmanism; its similarity to the ten commandments of Christianity. The austerity and mortification enjoined to obtain freedom from rebirth. The effect of this. The great value attached to meditation. The eight Siddhis or Occult powers supposed to result therefrom. The suggestiveness of these. The belief in Karma as opposed to Vicarious Atonement.

The exoteric five-fold divisions of man and the universe, The common fundamental truths of Brahmanism, Buddhism and Christianity. Brahmanism and the T. S.

REFERENCES:

The Path, vol. vi, pp. 347, 389; vol. vii, pp. 53, 119, 217; vol. viii, pp. 41, 52, 377.
Bhagavad Gita.
Encyclopaedia Brittanica.

SEPTENARY MAN.

Man's complex nature. Difficulty in locating the "I am I" feeling and knowing what you mean when you say it. Materialistic view of man. Popular Christian division into body and soul. True Christian division into body, soul and spirit, thus making of man a triad. The exoteric five-fold division of the Brahmins. The older and Theosophical seven-fold division. All of these divisions as more or less arbitrary and exoteric but the greater convenience and accuracy of the seven-fold division. Proofs drawn from mesmerism and clairvoyance of the existence of an etheric or astral body. Man as a miniature universe having in potentiality all the powers of higher nature. Hence his ultimate perfectibility. Correspondences between the seven divisions of man and the universal forces.

REFERENCES:

Ocean of Theosophy, Chapters iv to vii. Key to Theosophy, Section vi. Septenary Man.

THE PHYSICAL BODY.

The first exoteric division of Septenary man. Esoterically not considered. The outermost sheathing of the Ego, and the instrument through which he gains experience in external physical nature. Its seven-fold constitution ; chyle, flesh, blood, fat, bones, marrow, semen. Built up of cells or "lives." The effect exercised by the man upon the evolution of these "lives." His responsibility thereto. The complete change in the composition of the body every seven years. The consequent possibility of continually refining it. The proper treatment of the body.

The senses not physical but astral, the physical but dulling their effect. Proof of this from mesmerism, trance condition, etc. Habits and how they may be acquired or conquered.

REFERENCES.

Ocean of Theosophy, chap. v. Key to Theosophy, sec. vi. Five Years of Theosophy, pp. 1–20, foot note p. 5.

PURIFICATION.

The first essential to occultism or to the leading of a higher life. Purification of the mind as the *sine qua non.* All other purification being only possible through the mind. Purification of the physical body, the continual change in its "lives" rendering it possible to slough off the grosser elements and attract finer forms of matter. This causes the physical to vibrate more nearly in unison with the astral and enables the development of the finer senses and powers. Astral and Karmic purification; the purification of the senses and desires, that gross matter is not attracted to the body nor harmful influences to the mind. Karmic purification; the working out of past Karma by the strict performance of the present duty, that he may be free to pursue a higher life, what might be called the purification of the will, that it be so trained as to be single pointed, free from the influence of extraneous objects. All these depend one upon another and all react upon and are caused by the mind. Hence meditation is of the greatest importance for the attainment of this end.

REFERENCES.

"Elixir of Life" in Five Years of Theosophy.

THEOSOPHICAL NEWS AND WORK.

It is not proposed to print detailed accounts of the activities of the different Branches and Centres hereafter. Under the above heading will be given such news from month to month as will be of general interest to all members, as for instance the account of the English Convention which follows. The members throughout the country are rapidly adjusting themselves to reduced ranks and new conditions. Branches are being reorganized and centers established and by Fall an active propaganda along the old well known lines will be in full swing. Dr. Buck is getting the new headquarters at Cincinnati into working order, and as soon as the members have all sent in their names attention can be given to other and more important activities. Mr. Spencer is enjoying a well earned rest in the Adirondack Mountains, and Mr. Hargrove writes from London that he may return the latter part of July.

FOREIGN NEWS.

The news from Australia, Sweden, Norway, Germany and Austria is of the best. In nearly all cases large majorities of the members remain in the old organizations. The Society of Venezuela has declared its complete autonomy but seems to desire to affiliate with the T. S. in A.

Of special interest was the fourth annual meeting of the T. S. in Europe (England). We give below a summary from the printed report of the Convention.

The fourth annual general meeting was held on Whit-Monday, the 30th May, 1898, at Cavendish Rooms, Mortimer Street, London.

The meeting was well attended, and very noticeable was the presence of our loyal and staunch brothers from the North of England, of whom there was a goodly number. The feeling in the meeting was of that calmness, peace, and rest which succeeds the storm. All present felt that their beloved Society had passed through a fierce storm that had threatened its utter ruin, and all rejoiced that so little damage had been done.

The meeting was formally called to order by Mr. Trood, President of the H.P.B. Branch, and Mr. Green was elected temporary chairman.

Messrs. Bruce and Fawcitt were appointed a Committee on credentials, and the roll of branches was called. Ten were represented.

The Committee having reported that the credentials were in order, Messrs. Birt and Farmer were, on motion, elected Secretaries to the meeting, and its thanks to those members for undertaking this work were duly presented.

Mr. Green moved, Mr. Fawcitt seconded: "That Dr. Keightley be elected permanent Chairman." Carried unanimously.

Dr. Keightley, on taking the chair, briefly thanked the meeting for his election, and said—"With regard to the legal status of the T.S. in E. (E.), an opinion has been obtained through the ordinary professional channels, from an English Barrister at Law (Mr. Leonard Francis Potts, of Lincoln's Inn, London), a gentleman in considerable practice, who has, I understand, only given his opinion after making considerable research, and spending a very great deal of time in looking up authorities. A number of questions was submitted to him, and he has replied to them. It should be noted that the papers laid before the legal gentleman consisted of the official papers of the Society, and the publications emanating from the new 'U.B.', and the opinion has been given with full knowledge of all the pretensions of the promoters of the latter organization."

The documents laid before Counsel were:

The Report of the First Annual Convention of the T.S.E.

The Constitution of the T.S.E.

The Bye-Laws of the T.S.E. (E.)

The proposed Programme of the Special Convention of the T.S.E. (E.)
The *Crusader*, Nos. 6, 7, and 8.
The questions submitted to Counsel and his opinion thereon are as follows:

QUESTIONS.	*OPINION.*
Was the action of the Special Convention as reported in *The Crusader* legal or illegal?	Article IX (of the Constitution) not having been complied with, the action of the Special Convention was, in my opinion, *ultra vires*.
Is the T.S.E. or its National Branch in England or its Lodges in England in any way affected by the said action?	I think not.
Does the National Branch in England continue to exist under its said Constitution and Bye-Laws?	Yes.
Have those persons who were members of said National Branch at date of said Convention by voting in favour of the resolution mentioned in said report either at said Convention or since ceased to be members of said National Branch or not?	Though I am of opinion that the mere fact of voting for a resolution which was *ultra vires* would not necessarily determine the membership of those who voted for it, either in the case of the National Branch, or of a Lodge, it seems to me that the subsequent conduct of such members is really inconsistent with the view that they are still members of the old Society, and I think on the whole that they have in fact ceased to be members. At the same time I think the point is one of some doubt.
What steps, if any, can be taken to call the Annual General Meeting of the T.S.E. (E.) on Whit-Monday?	I see no reason why the members of the Council, who still take part in its affairs, should not issue the necessary notices.
Have the persons who voted for the abrogation of the Constitution and who, it is *believed*, are more numerous than those who continue to carry on the National Branch under its existing Constitution, the right to retain possession of its funds, archives and property?	According to the Bye-Laws the funds, archives, and property are to be in the custody of the President. There may be some doubt as to whether there is, at present, a President. But however that may be, a fresh President will have to be *elected* at the annual general meeting, and when so elected he will be entitled to the custody. (Counsel then advises as to the form of the action to obtain such custody, the parties thereto, etc., which it is unnecessary to set out).

(Signed), L. F. POTTS,

Lincoln's Inn, 26th May, 1898.

"You can see from this opinion that the holding of this meeting to-day is in perfect legal order, and it is at this meeting that the election of fresh officials has to take place if we are to comply with the bye-laws of the Society, by which all members have agreed to abide."

The arrangement of the programme was then proceeded with.

The Chairman called for resolutions, and the following are some of the more important which were presented and passed.

Moved by Mr. R. A. V. Morris, seconded by Miss Jevons—

"RESOLVED that this meeting re-affirms the autonomy of the English National Branch of the Theosophical Society in Europe and of its Local Branches, and re-affirms the entire freedom and unsectarian nature of its platform, and the responsibility of its officials for their official acts to the members alone."

Moved by Mr. Jasper Fawcitt, seconded by Mr. Forrester—

"WHEREAS there are now in existence several Theosophical Societies which have developed (as in the case of this Society) from the original Theosophical Society of New York, founded by H. P. Blavatsky, William Q. Judge, H. S. Olcott, and others on the 30th October, 1875.

"AND WHEREAS there are in existence other societies formed to promote the Cause of Humanity, but not using in their titles the name 'theosophical.'

"AND WHEREAS all societies of whatsoever name and wheresoever situate which include in their objects the promotion of Universal Brotherhood and Freedom, and all societies whose work tends to the progress and uplifting of humanity are integral parts of the Theosophical Movement, which is moral, ethical, spiritual, universal, invisible—save in effect—and continuous.

"RESOLVED that this Society extends to all such societies its cordial sympathy, its kindly wishes, and its fraternal good will."

Moved by Mrs. Green, seconded by Miss Cuer—

"WHEREAS the late officials of this Society who have left its ranks consider that they have a right to retain the archives, property and funds of this Society, placed in their charge on their election to office, and to use the same for the purposes of a new Society of which they have become members.

"AND WHEREAS this meeting is of opinion that this Society has the right to recover from the said late officials the said archives, property, and funds.

"AND WHEREAS this meeting is of opinion that the possession of the said archives, property, and funds so detained by said officials is not essential to the work and welfare of this Society.

"AND WHEREAS the said archives, property, and funds can only lawfully be disposed of by the unanimous vote of this Society.

"AND WHEREAS, although it is regrettable that said late officials did not consider it necessary that this Society should be consulted as to the disposal of its said archives, property, and funds, it is nevertheless undesirable to expend any part of the Society's monies in asserting its legal rights.

"RESOLVED that in order to finally dispose of this question, this Society hereby presents, gives, donates, and makes over to its late officials absolutely all the archives, property and funds detained by them as aforesaid belonging to it as a Society on the 23rd of February, 1898."

The meeting then proceeded to discuss some very radical amendments to the Constitution and after full debate it was resolved to recommend them for adoption at the next annual convention of the T. S. in Europe.

Letters of greeting were read from Mr. Spencer and from Dr. Hartmann and were ordered spread upon the minutes.

The CHAIRMAN said that he had received a cablegram of greeting from Sweden :—

"Cordial greetings. Old Constitution unchanged. Swedish Theosophical Society."

MR. GREEN.—Some explanation is perhaps needed. I take it that our Swedish brothers have already held their General Meeting, and that the people who wish to absorb the T. S. E. (Sweden) have not succeeded. (Applause.)

The following greetings were also read amidst applause :—

FROM SWEDEN.

"To the Fourth Annual General Meeting of the T. S. in Europe (Eng.)

"DEAR BROTHERS,

"We all feel that we want to send you our heartiest and best wishes for the success of the Fourth Annual General Meeting, and we thank you for your fidelity to the Free and Lawful Constitution of the T. S. E.

"With yourselves, we have always regarded Theosophy as based upon principles and not dependent upon persons, and we believe that whenever personal worship takes place the principles will be lost sight of.

"Working unselfishly for humanity and trying to live a true and noble life, we believe that we can in this way apply the lofty teachings of Theosophy. But we do not believe that Brotherhood is promoted by words on brotherliness and acts and thoughts of unbrotherliness. We want to cultivate above all else unlimited tolerance and love to others, whether their aspirations agree with our own or not, and we extend the hand of comradship to all persons who workin any direction for humanity, knowing that the ways are many, the aim but one.

"We think that every country ought to have its own uncontrolled freedom in theosophical matters without any vassalage under a so-called 'official leader.' The only tie which can really bind together the different theosophical societies

must be a common ideal, and we will fight for this. Our aim is: Freedom outwardly; an ideal tie inwardly.

"Wishing you all success in your work, we are, dear brothers,

"Very fraternally yours,

"Edw. Svenson. "Wm. Harnqvis.
"Nils H. Appelbom. "Fru Richard Anderson.
"Emil Johannson. "Ivan Fug Davidson.

"Stockholm, the 25th of May, 1898."

FROM NORWAY.

"Solid T. S. Norway sends English brothers Convention best wishes for deliberations. Ours [held] 22nd instant. Not one link missing in the old chain. Go slowly. Consider impersonally. Be wise. Sojstedt.

FROM THE T. S. IN VIENNA.

"26 May, 1898.

"The T. S. in Vienna greets with pleasure the occurence of the Fourth Annual general meeting of the T. S. in E. (E.), and hopes for a good result from its deliberations, and that the ideal of a free undogmatic Society wherein each member is answerable only to himself, and acknowledges that Brotherhood which rests on the Unity of all, may be confirmed and preserved.

"With fraternal regards from the T. S. in Vienna,

"Ludwig Last, President.
"Frantz Lang, Vice-President.
"Dr. Robert Fischer, Secretary."

Some interesting letters of greeting from members in England who were prevented by circumstances from being present were also read amidst applause.

Mr. Kennedy, Mr. Bruce, Mrs. Raphael, Miss Hargrove and Mrs. Greene were elected a Committee on replies to greetings, and were desired to report at the afternoon session.

The meeting then adjourned,

AFTERNOON SESSION.

The meeting was called to order at 3 p.m.

The report of the Committee on Replies to Greetings was presented to the meeting and duly accepted, and the Committee was discharged.

The Chairman stated that during the recess he had cabled to Dr. Buck as follows:—

"English Meeting sends heartiest greetings to Convention."

The president's report was then read.

Mr. Green proposed Dr. Keightley for the office of President. Seconded by Mr. Mellis. (Applause).

The Meeting unanimously, and by acclamation, re-elected Dr. Keightly as President, and he replied thanking the members present for the confidence they showed by that re-election.

Mr. J. K. Gardner, of Southport, was proposed as Vice-President, and Mr. Wm. Bruce, of London, was proposed as Treasurer, which nominations were accepted amid applause.

REVIEW.

The English Theosophist comes to us regularly. The May issue contains an article by Mrs. Keightley, and reprints "Some Words on Daily Life, written by a Master of Wisdom," and Dr. Hartman's letter, which has already appeared in the Forum. In the June number is concluded the series which was contributed to the old *Irish Theosophist* "The Bhagavad-Gita in Practical Life," and also an article on "Cyclic Progress." An account of our Cincinnati Convention is given. There are of course the ever readable "Editor's Remarks." (G.)

IMPORTANT NOTICE.

A blank affirmation of membership in the T.S.A. was inserted in each number of the June FORUM, and members were requested to fill it out and send it to Dr. J. D. Buck. Several hundred did so, but as a large number have not yet sent in their names we reprint the form here. Those who have not already complied are requested to write out the affirmation and send it in promptly to Dr. Buck.

DR. J. D. BUCK, President,

116 W. 7th St.,

Cincinnati, Ohio.

Dear Sir and Brother:

I desire hereby to affirm my membership in the Theosophical Society in America, as organized and constituted by the Convention at Cincinnati, May 29th, 1898.

Name (Mr., Mrs. or Miss).....

Street.....

Town or City.....

State .....

This number of the FORUM is sent only to such members as have already notified the office of their desire to receive the magazine or who have subscribed for it in the regular way. Hereafter it will be sent only to such members as have sent in their names to Dr. Buck, and to outside subscribers. Members who have not sent in the blank as set forth above will therefore not receive the FORUM after this number. It is understood, of course, that the annual dues to the Society cover the subscription of $1.00, which is required of all not members of the T. S. in A.

THE THEOSOPHICAL SOCIETY IN AMERICA.

FOUNDED BY H. P. BLAVATSKY AT NEW YORK IN 1875.

Its objects are :

1st. The formation of a nucleus of universal brotherhood of humanity without distinctions of race, creed, sex, caste or color.

2d. The study of ancient and modern religions, philosophies and sciences.

3d. The investigation of the unexplained laws of nature and the psychic powers latent in man.

The Society does not pretend to be able to establish at once an universal brotherhood among men, but only strives to create a nucleus of such a body; and it believes that an acquaintance with the religions and philosophies of all times will reveal as their common and fundamental principle that "spiritual identity of all Souls with the Oversoul" which is the underlying genius of true brotherhood ; and also that an intelligent comprehension of the finer forces of nature and man still further tends to the same conclusion.

The organization is wholly unsectarian, with no creed, dogma nor personal authority to enforce or impose ; neither is it to be held responsible for the opinions of its members, who are expected to accord that tolerance to the beliefs of others which they demand for their own.

Applications for membership should be addressed to the President, Dr. J. D. Buck, 116 W. 7th St., Cincinnati, Ohio. Admission fee, $1.00. Annual dues, including subscription to THE THEOSOPHICAL FORUM, $2.00. Theosophical literature can be obtained from the W. Q. Judge Publishing Co. Address P. O. Box 1584, New York.

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